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the munitions scandal there could have been no efficiency in the manufacture of munitions. In short, England's faults are the defects of her qualities; and those qualities are fundamentally sound and permanent, being not the result of system or indoctrination but of individual common sense and character.

Besides its value as an interpretation of England to Americans, this book has a further significance, which Americans, with their faith in the possibility of real international amity, will be eager to grasp. If M. Chevrillon's book really expresses in any degree the attitude of France toward England, it is reasonable to expect that there will be not merely a continued alliance between these two peoples, but a true and enduring friendship.

THE PRINCIPLE OF NATIONALITIES. By Israel Zangwill. New York: The Macmillan Company, 1917.

It may be doubted that any other writer of our time could have given us quite so clear and stimulating a brief discussion of that principle of nationality which has lately come in for an enormous amount of criticism as has Mr. Zangwill. This writer, in his best mood, is both caustic and cheerful, both sardonic and optimistic, both dryly analytic and contagiously enthusiastic. He is at all times free from pedantries and prejudices, and in discussing human affairs he never makes the mistake, to which minds gifted with intense intellectuality are sometimes prone, of carefully and elaborately leaving God out of the reckoning.

To be sure, it seems to be a part of Mr. Zangwill's temperament that he cannot well refrain from making derisory gestures in the direction of other writers who are his natural allies rather than his necessary adversaries. The margin of difference between the views of Mr. Zangwill and those of Dr. Holland Rose seem, for instance, insufficient to justify Mr. Zangwill in performing a kind of logical war dance over that part of Dr. Rose's theory with which he does not agree. This same exuberance of the critical faculty, however, gives us many entertaining epigrams, not all of them invidious, that could ill be spared. "To pretend that England has been the champion of nationality," writes the author, "would be a perversion of history that could occur only to a professor of it." The attempt to find in modern nationality a new principle on which to found a new Europe is likewise purely professorial. The supposed principle of nationality is shrouded in theoretic fog; "but then the study of man, which Pope told us was mankind's proper study, has always lagged behind the study of his parasites." The truth, however, is comparatively simple; for nationality is after all chiefly a form of camaraderie such as almost always is engendered where men associate closely. This spirit of association may be electrified by a spark of danger: "One touch of danger makes the whole world kin." It is then liable to become excessive and dangerous in its turn: "Aggression supervenes upon Nationality like a twisted mustache upon puberty." Grown tumid with self-consciousness, the nation develops a Mission: "In the yearning for Constantinople, Christianity and commerce meet."

But the effort to reproduce Mr. Zangwill's brilliancies cannot be further continued without danger of misinterpreting his thought. His phrases are edged tools not to be freely handled by one less skilful than

himself. The amount of it all is that whether you follow Mr. Zangwill's short method or Dr. Rose's long method, you will be inevitably led to the conclusion that nationality is not primarily a matter of race, or geography, or language, or religion, or tradition, or divine inspiration. If, then, you must still define it, there are at hand three alternative definitions not open to the objections which lie against those already rejected. You may say, in the first place, that nationality is primarily a kind of mystic act of will. This conception is inspiring, but its very mystic-inspirational quality makes it dangerous, and it raises unprofitable questions about the relation of the individual soul to the national soul. Or, in the second place, you may say that nationality is simply a matter of "use and wont." This concept appears simple and scientific; but it is liable to the objection that when carried out in detail it becomes much too scientific; "use and wont" appearing as unchangeable biologic laws and mankind in the mass being leveled almost to the plane of brute intelligence. As a third course, you may adopt Mr. Zangwill's principle of "contiguity and cooperation." It is perhaps not too much to say that this principle explains all the facts as well as any other; in addition, it has the advantage of being familiar in every-day life, and there is nothing whatever that is dangerous in it. One cannot imagine any nation, however strongly indoctrinated with this principle, either endeavoring to convert the world by force or passively resigning itself to "laws" and "tendencies."

From this simple and familiar principle two conclusions flow. First, the rearrangement of the European map ought to be done not in accordance with any abstract principle of nationality, but simply with as little mangling and as much healing as possible. Preferred arrangements should be continued. Even the *Mittel-Europa* scheme, if it were not for its militant menace, might be a step in the right direction. But the second consequence is by far the most important because it is of permanent value. The chief merit of Mr. Zangwill's thought is, indeed, just this: that it leaves the way open for the entrance of the idea that man may be intensely and locally patriotic and yet internationally right-minded. "Villages," remarks the author profoundly, "inspire poets more than Empires or Milky Ways. We are not at home in the infinities: it is the infinities that are at home in us." For we are not only creatures of habit and association but moral creatures as well, and in the absence of untoward conditions patriotism need not become a vice. The simple and true doctrine of human nature teaches that "the brotherhood of the peoples is not barred by the plurality of patriotisms"; and that "internationalism, so far from being the antithesis of nationalism, actually requires [that there be] nations to interrelate." Finally, what is needed is simply morality; and in this as in all questions Mr. Zangwill, like Lord Beaconsfield, is "on the side of the angels."